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THE
BLEEDING
IPHIGENIA

*

OR
An excellent Preface of a
Work unfinished, publis-
hed by the Authors friend,
with the Reasons of
publishing it.



The picture of Iphi-
genia (one of the
rarest peeces of
antiquity) going
to be sacrificed for

ap-



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appeasing the anger of *Diana* offended with her Father *King Agamemnon* for killing a staggs consecrated to that Goddess, made *Timanthes* the Author thereof very famous. Hee placed in lively cullors, round about this faire *Princes*, her Kinsmen, Frinds, Allyes, and suite in great Consternation, all drown'd in lamentations and teares; but the gallant Lady (nothing in nature appear'd more comly) smiled, bearing in her countenance a Majesty, and contempt of death: soe charming was the art of this picture, that few could

could view it without teares.

Courteous Reader, the Author of this Preface hath drawne another *Iphigenia* of the body of a noble, ancient Catholick Nation cla'd all in redd Robes, not to bee now offered up as victime; but already sacrific'd, not to a profane Deity, but to the living God for holy Religion: look but on this our bleeding *Iphigenia*, and I dare say you will lament her Tragedy.

I. In the first place the Author sets downe his owne feare and care about long E-

ternity (which should be the
 chiefest care of a Christian)
 confessing with griefe and
 compunction of hart, that hee
 had walk'd in daunger, even
 to the age of 71. years, and at
 length found himselfe touch't
 with that dreadfull theme :
Aut penitendum aut ardensum.
 That is : *Either wee must doe*
pennance, or burne. This drove
 him to a resolution of laying
 aside all wordly intangle-
 ments, and conversations, for
 obtaining the Kingdome of
 heaven and taking order with
 the house of his Soule, for
 that hee was sure to dye,
 and

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and could not live longe.

2. Hee expresse a Godly anger against his frind Sall an Apostata. *Sanctè Irascitur qui pro Deo Irascitur.* That is : / Hee is justly Angry, that is angry for Gods Cause.

3. Hee delivers in sensible Language the slavery, ruine, and destruction of his deare Country.

4. Hee presents to the view of our gracious King Charles the second a Catholick People, his faithfull subjects wounded by theeves, and left halfe dead, like the miserable man, that went from *Hierusalem* to *Ierico* ;

desiring his Majesty with pray-
res, and teares to com neare
and binde up the wounds of
the afflicted, powring in Oyle
and Wine, as did de Godly
Semaritanes. His Language to
the King is with submissive
duty, and yet with a Priestly
freedome Iudging with Saint
Ambrose. *Neque imperiale est
libertatem dicendi denegare, ne-
que Sacerdotale, quod sentiat,
non dicere.* That is: It is neyther
Kingly to deny the freedome of
speaking, nor Priestly, not to speake
what hee thinks.

5. Hee names in particulare
certaine Capitall, Implacable,
blood-

bloody Enemies of his Country, and gives them the Characters, they deserve : and to justify this, says with *Tertuliane*, *In hostem Patria, omnis homo miles est.* That is : Every man is a Souldier against the enemy of his Country.

The subject of his writing was to reprove *Sall* a *Iesuit* of the *Fourth Vow*, for abjuring the Catholick Faith, and leauing his holy Order : In the work hee proceeded to 8. or 9. Chapters, and went not further; but I hope some zealous *Israelite* will build upon the foundation hee hath laid,

† 4 a hand.

a handsome structure.

You will perhaps inquire who hee is that began, and did not finish a good work; hee is a learned worthy Priest, of whome, all that know him, will say, (his modesty may not be offended with the trueth's I utter) hee hath beene all his life tyme, sincere in all his writings, ways, and conversation; (Hee is truly one of those can say with Seneca: *Quod sentimus loquimur, & quod loquimur sentimus.* That is: I thinke what I speake, and speake what I thinke.) Ever Loyall to his Prince, faithfull to his Coun-

(o)

Country, and true to his friend;
and soe hartty a lover of peace,
with all kinde of men; that
hee neuer ingag'd in any con-
tention, but what was pious
for defending Religion, and
the Jurisdiction of the holy
Sea: in quarrells of this na-
ture hee was still fervent, and
feared noe man, and used to
say with great *Ambrose* in such
incountrers. *Nemini facio inju-
riam, si omnibus Deum praefero.*
That is: *I injure noe man by prae-
ferring God before all.*

Having considered with
attention this sound Pre-
face, and finding the contents

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solid, well ordered, and such
as may be usefull to my poore
Country, I thought it my
duty to make all publick to the
World; hoping that pious
Christians beholding the grie-
vous wounds wee have recei-
ved for God, and Religion,
from the Enemyes of both, will
open the bowells of mercy to
us soe sorely oppressed.

I conclude with a word or
two to my deare Countrymen,
recommending seriously to
them all, at home and a broad,
to humble themselves under
the Iudgments of God, and
powre forth their harts like

Wa-

(o)

Water upon the Earth, in contrition, teares, and prayrs; which is the only way left for asswaging the anger of God, come upon us, for our owne sinns, and those of our Forefathers; *Initium salutis* (saith holy Hierome) *est nostra intelligere, & flere peccata.* That is: To understand and deplore our sinnes is the beginning of Salvation; and because a disease deeply rooted (as ours) needs a strong and long cure, it is fitting wee calle to minde that saying of Saint Ambrose. *Grandi plagæ, alta, & problixa est opus medicina;* and apply the same.

I be-

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I beseech you, gentle Reader, pray to God for my afflicted Country, and for the Catholick Religion therein persecuted, that it be not wholly extinguished, and soe commending you to the tuition of the Almighty, I remaine

*Your humble servant in
Christ Iesus*

N. N.

AMI.

AMICUS ANONIMUS

ad

AUTHOREM ANONIMUM.

Quam bene Magnates stringis:
tibi dicere verum
Innatum est: aliis dissimulare
placet.

Fallacias Mundi, Scriptor vene-
rande, nec artes;

Tu curas, ut Mundum falsa do-
cere probes.

E R.

ERRATA

Faults.	Corrected.
Pag. 5. discere scilento	dicere, lento
Pag. 7. Syrus	Cyrus
Pag. 27. indigint	indigent
Pag. 40. repelere	repellere
Pag. 46. defensionis	defensionis
Pag. 52. contumiles	contumelies
Pag. 55. tili	tell
Pag. 60. extorpatet	extirpated
Pag. 70. place	peace
Pag. 76. weddower	widdow's
Pag. 79. erat	erant
Pag. 83. furoto	furore
Pag. 85. dissoluite	dissolute

THE

The Censurs of a venerable and learned Prelate, and three Professors of Divinity given of the *Bleeding Iphigenia*, in their Letters written to the publisher therof.

AS for the *Bleeding Iphigenia* I perus'd *The* it fencibly, and according to my sentiment, *first* it is the best I perus'd yet upon that subject, and I am sure the fittest for the gaine of the Nation, and therefore the more welcome that ever since their Misery I have seen. I would all our writers had contained themselves *Intra istos limites* for the greater Satisfaction of poore Soules, *Qui persecutionem patiuntur propter justitiam*. If I had the tree of life in my Custody, I would give of the fruite to the Author, *Vt deponeret senectam, aeternumque Patria viveret*. I have noe more to say, but remaine your owne for ever. *Tertio Februarii, 1675.*

Gratias humillimè ago pro *Iphigenia* *The* mihi nuper transmissa, quæ verè Sanguis *second*.
* nolentam

nolentam Hiberniæ faciem vivis coloribus adumbrat : opus est peridoneum , ut afflictis Catholicis non parum suppeditet solatii , atque animorum , ut læto vultu tristes casus , & erecta fronte iniqua persequentium tela excipiant. Scenam quoque sat apertam adversantium oculis proponit , in qua sua delicta sine fuce agnoscant , agnita plangant , ac læsam æquitatem resarciant , nisi velint supremi Tribunalis feralem catastrophem experiri ; quando scilicet in scenam prodibit læsa *Metanaa* , ac macronem *Iphigenia* cervicibus incumbentem ipsa arripiet , ad sumendam de iniquis ultionem. Gratulor ego hujus operis Authori , in quo agnosco singularem eruditionem , cum sincero Patriæ amore decertantem , utraque apud æquum Lectorem palmam feret. Utinam in aliis tantum valeat Religio & æquitas , quantum in Authore scientia & charitas. 27 Februarii , 1675.

The
third.

I have exactly perused the *Preface or Bleeding Iphigenia* , and read it twice over , it is full of solid truths , excellently well expressed. For my owne part I never took it into my hands , but I found my selfe mov'd to a tender
com-

compassion upon the account of those distressed suffering Catholicks in Ireland. Our good God the Father of mercy, be to them a mercifull comforter, I think morouer that those, who shall read this Preface and feel not themselves moved to pittie the affliction of those distressed, and now violently oppressed servants of Almighty God, have harts harder then stones, and that God will show his Iust Iudgment upon them, even in this world. Much more I could say in commendation of this little book, but am loath to give you the trouble of soe long a letter. The prefiged Title pleases mee extreamly. And shall not the *Bleeding Iphigenia* make the most obdurate to relent? I am sure the whole learned, and well pondered discourse will draw teares from Innumerable. My cordiall wish is that it draw compassion from those that have Massacred *Iphigenia*, and should before all others shed teares with repentance.

13th Februarii 1675.

The *Bleeding Iphigenia* deserves a Virgil or Homer to commend it. No such Poets now living, be pleased to receive

my judgment of that discourse in the
ensuing Vers. I am ever your owne.
23th Jan. 1675.

Iphigenia Sanguinans.

Sanguinat ante aras hoc Iphigenia libello,
Quis nisi praeclutus remperet a lacrimis ?
Magnates, duros magnates innuit esse,
Quos non confringit, non movet iste cruor.
Transit levites plangens; quid Samaritanus ?
Durus percussam morte perire finit :
Sic gentem superis fidam, & te semper amantem
Rex das mactandam? Regis an iste amor est?
Insontem perimunt amente furore Rebelles;
Te Regem ostende, & ne patiare mori :
Lex naturalis, lex hoc divina reposcit,
Sunt jura hac Regi non violanda pio.
Paeccito subiectis, & debellato superbos;
In re ne justis saviat ira Dei.
Tandem Levites Vinumque Oleumque puella
Infundit plagis, & ducit in stabulum.
Est medicus Levita pius; nec dicere verum
Principibus trepidat; totus amat Partiam.
Vive diu Levita precor, quo scribere possis,
Omnes o mecum dicite, vive diu.

THE
P R E F A C E
TO THE
STUDIOUS READER.



After a toylsome peregrination for the space of full seaventy years in this Babilon of confusion and miseryes, (wherin men are soe strangely tormoyld, that the pleasures they enjoy, often become their greatest torments.) I began at length with a fencible care to consider of Long Eternity, purposing, to lay aside all false contentment, deceiving Illusions, and prophaine conversations, heavy Chains I have carry'd to long with small pleasure, and great fease, and although I found great danger in carrying them, yet I had not courage enough to shake them of for good and all. Vere

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trahbam catenam meam (to use S. Augu-
stins Language) *solui timens.*

My declining age forewarning mee
the downfall of my decaying body would
be soon, and perhaps suddaine, bid mee
prepare for a surer, and a more durable
habitation; and it seemed to mee my
Guardian Angell whispered to my dis-
quieted soule even the same words the
Prophet Isaie uttered to King Ezechias
when dangerously sick. *Thus saith our*
Lord: take order with thy house, for thou
shalt dye, and shalt not live.

Isa.
Cap.
38.

This inevitable alarme of dying ray-
sing a high storme within mee, I conclu-
ded without further fluctuation to spend
the short remnant of tyme I haue to live,
in pennance, Holy contemplation, pray-
ers, and Mortification for schanselling
with tears (if God would be soe plea-
sed) the sinns and vanities of my former
life.

I had hardly begun to settle my
minde in this devine meditation, when
behold a printed paper from London
came to hand, of a publick *abjuration* of
the

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the Roman Catholick 'faith made by
Andrew Sall a Iesuit of the fourth Vow.
 This paper indeed gave mee a great
 heaviness of hart, for I loved the man
 dearly for his amiable nature, and ex-
 cellent parts, and esteemed him both
 a pious person and Learned, and soe
 did all that knew him, but I see wee
 were all deceiv'd in him. However
 this suddaine change of him made mee
 say with a sad attention those words
 of Saint Paul. *Hee that thinketh him- I. Cor.
 selfe to stand, let him take heed least hee Cap.
 fall.* For God knowes I noe way 10.
 feared this man would have falen into
 herisy.

As I was Reading with great at-
 tention *Sall's Abjuration* I call'd to
 minde that great read Dragon, whose *Apoc.
 tayle drew the third part of the stars of Cap.
 beaven, and cast them to the earth.* And 12.
 then said to my selfe, the tayle of an
 infernall beast had cast this *Sall* to the
 Earth out of a little heaven: (The
 state of Religion) wherein for a tyme,
 hee shined like a small star in

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vertue , and learning!

After deserting the Socitey of Iesus and running away with infamy and shame , out of the whole House of God I could not Endure him! , and therefore resolved to give him a sharp reprehension : at which if hee shall repine , and fall into Choller for my indevouring to doe him good , I shall hold that for an ill Symptome of his disease *qui corripientem Eum contemnit* (saith Salomon) *non sequetur Eum Sanitas*. Some sick men there are , that now and then think themselves sound and well , when they are most sick , all those can not abide the sight of a Doctor, which is a Kinde of madness : if Sall be one of those , his cure will be the harder ; however for Charity sake , and for the ancient amity wee had , I will Imploy all paynes , and dilligence for healing him , but the cure must come from aboue , *Ab illo medico in caelis , qui spargit medicamenta in terris*. Farre it is (God knowes) from my minde to add affliction to his afflictions

Dic-
tion

S. Am-
brosy.

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ons, *sufficiat Diei malitia sua : nec unquam fuit mea consuetudo lacerato animo discere vitia amicorum, talem zelum (ut cum S. Augustino Loquar) semper sensui magis impetum punientis, quam caritatem corrigentis.* The same Saint tells mee how to handle Sall. *Dilige, (saith hee) & dic quod voles.*

But what shall I doe to aman, that hath stained his soule with the Spott of herisy? with what waters shall I wash him for wyping away the staine, with those of *Siloe, qua fluunt cum scilento*, or those of *Rasin qua transeunt cum tumultu*? The last seem the more naturall for purifying him, though my inclination is more for the soft running waters of *Siloe*. *Isa. Cap. 8.*

: Had Sall's sinn beene noe more then a slipp of Ignorance, or frailty, wee could have covered him with a Mantle of Charity: but the abominable abjuration of faith being a sinn of a high nature, and full of Impiety against God, against Christ and his unspotted spouse, against Charity and the Holy

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Ghost, I can not be silent, but must openly rebuke his wickedness, and maintaine truth against him before all the world : can I see aman deare to mee, vaunting and soe desperately defying the Hostes of the living God, and say nothing ? that cannot be : Silence here were a great sinne being the true tyme of taking up Davids Sling and stone and throwing at this Gyant domineering and vaporeing against the camp of Israell. I am not to powre oyle upon the head of such a sinner, flattery will not cure him, I must then in charity chide him and Exprobrat his deserting the Catholick faith ; and if hee is wise and penitent, hee will say with repenting David. *The Just shall rebuke mee in mercy, and shall reprehend mee : but let not the oyle of a sinner faste my head.*

Psal.
140.

After lamenting Sall's woefull perversion, I begin to think of my deare Contry's affliction, and with feare, and amazement to inquire the ground and cause of persecution there and in England.

Noth-

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Nothing was less feared (I am confident) by the Catholicks of both Kingdoms then a tempest of this nature to come upon them ; lying safe (as they conceived) under the wings of soe great and mercyfull a Monarck, as Charles the second, a King of pardons. How then say men came this about ? how could soe clement a King be induced to afflict soe loyall a people, as the Catholicks of England, and Ireland ? I see noe Mislery in this business, all is cleare : their affliction, and cause therof is well knowne over all Enrop, and is (as I may say) even the same with that of innocent Daniell, whose Loyall fidelity to *Syrus* King of *Babylon*, was soe cleare, as his malignant Enemys said expressly of him, wee shall not finde against this *Daniell* any occasion unless perhaps in the Law of his God ; the Crime then against *Daniell* and all the Jews was their Religion : upon this ground the Counsellors and great men of the Kingdome gott the King to sett forth an Edict

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against the Jewes for professing their Religion, and by this means *Daniell* was cast into the lake of the Lyons by a King that loved him. The King loved *Daniell* but hee feared the great men, who pressed the Law to be executed against *Daniell*, and this feare more strong in the King then love, made poore *Daniell* Companion to the Lyons.

Your Religion noble Contry-men, your Religion is the sole Cryme, for which you suffer: (Blessed for ever be the name of God for this) your Religion hath stirred up this tempest, which ought not to terrifye you over much, seeing the Apostles our first Captains and Leaders in this holy cause, those darlings of God; endured hard things for Religion: Prisons, whippings, contumelies, and all sorts of vexations were to them delights, and consolations: they after being scourged went from the sight of the Councell rejoicing, because they were accounted worthy to suffer reproach for the name of *Iesus*,

Doc

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Do not therefore feare all the men can doe against you, while with tears and patience you march under the purple Standart of Crucify'd Jesus, for in the end, the day, and victory will be yours: feare not the power of men in this glorious tryall, there be more with you, then against you, (Legions of Angells though you see them not) those heavenly hostes are pitching their tents round about you. Hee that Led the Children of Israell out of Egypt in wonders through the redd Sea, neuer wants power to deliver you: waite for his good tyme, for hee will come.

A Table of sage Counsells, that hung by the bed of *Ptolomeus Arsaces* King of Egypt, (by him Religiously obserued all the tyme of his raigne,) was delivered by a Priest, of the Idols, to the wise Emperour *Marcus Aurelius*, whose dying gave it to his sonn with this short speech. My sonn leaving you Emperour of many Kingdoms, I presume you will with that

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great power be feared of all, and if you wil faithfully Keep the Godly Counsellis in this Table, you shall be infalibly beloved of all.

The Table of Counsellis.

1. **I** Neuer deny'd (said the vertuous King *Protopomus*) justice to a poore man, for being poore; nor pardoned a rich man for being rich.
2. I neuer loved a rich wicked man; nor hated a poore just man.
3. I neuer granted favours to men for affection; nor destroy'd men to satisfy my passion.
4. I neuer deny'd Justice to any demanding Justice; nor mercy to the afflicted and miserable.
5. I neuer passed by Evill without punishing it; nor good without rewarding it.

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6. I neuer did euill to any man
out of Malice ; nor villany for aua-
rice,

7. I was neuer without feare in
prosperity ; nor without courage in
adversity.

8. My dore was neuer open to a
flatterer ; nor my eare to a murmuring
detractor.

9. I indeavoured still to make my
selfe beloved of the good ; and feared
of the Evill.

10. I ever favoured the poore that
were able to doe little for themselves ;
and I was evermore favoured by the
Gods , that were able to doe much
for all.

Those rare Counsells should be ex-
posed in the houses of Kings and all
publick places to the view of men , to
be knowne of all in their respective
dignitys and callings : and it would be
a pious and noble action, if our gra-
tious souveraigne would be pleased to
consider seriously with himselfe , how
farre

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farre these iust and Laudable Counsells have been regarded during the tyme of his raigne, especially in conferring of estates and lands from one part of his subjects, to another part of them contrary to all due course of Law, and without hearing of the partys oppressed, which hath been procured to be done by the undue information, and perswasion of certaine of his Councillers, and Ministers of State, and chiefly of the Chancellor the Earl of Gloucestre.

If his Majesty shall doe this grace, and justice to his Catholick subjects of Ireland, thousands of Widow's and Orphans will be eased and relieved, who now sit downe in great poverty, Lamenting extreamly their Lands, Houses and all they had wrongfully taken from them, and this day possessed and injoy'd by those invaders.

God bindes all Kings, and Iudges
Levit. by this commandement: *Thou shalt not*
cap. 19. doe that which is uniuersally nor Iudg uniuersally.
 Consider not the person of A poore man,
 neither

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neither honour thou the countenance of him
that is mighty. Judge justly to thy Neigh-
bour. God alsoe forbids to give away
one subjects bread to another; reason,
vertue, and the lawes of God, Nature
and Nations are the rules that ought
to guid all Princes and Magistrats in
the government of the people under
them. Did not God himselfe com-
plaine of Evell Iudges in this Kinde.
How is the faithfull Cittie, full of Iudg-
ment, becom an harlott? Iustice hath
dwelled in it, but now man-killers. The *Isa.*
Princes are unfaithfull, Companions of thie- *Cap. 1.*
ves: al love guifts, follow rewards. They
Iudge not for the pupil: and the widowers
cause goeth not in to them. And againe our
Lord saith, They are made grosse and fatt: and *Ieron.*
haue tranegressed my words most wickedly. *Cap. 5.*
The cause of the widow they have not
Iudged; the cause of the pupil they have
not directed, and the Iudgment of the
Poore they have not Iudged. Shall I not
vissite upon these things, saith our Lord?
or upon such a Nation shall not my soule
take revenge? Certainly it is
agaist

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against Gods just Iudgment to omit such things, and crimes unpunished. There are thousands of distressed Catholick Pupils, and wedowes (his Majesty cannot chuse but know it) that have not gott Iustice; whose cause and complaint had noe Entrance into his Courtes; they cry'd out for Iustice, and were not heard, they Cry'd for mercy, and found it not; and such as live of those oppressed soules are still crying to heaven, and the King for remedy; Poore desolate and dejected, they are waiting at the doore of the Kings pallace and noe regard is had of their tears, prayres, and petitions.

Wee are indeed becom the reproach of all Nations round about us, by the craft and iniquity of States men, that have poysoned the Fountaine of Iustice, It is said of some of those that their vices have farre exceeded their vertues, and that in all their proceedings against our Nation, there was found in them noe truth, noe integrity, noe Religion,
noe

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noe shame; but an insatiable covetousness, and a flameing ambition of making themselves great and powerfull: and are not such men say you able to poyson the Fountaine of Iustice (and mercy too) in a Kingdome.

This fore oppression, and our necessities every day growing greater, forceth us to implore Iustice and mercy, and to minde the King of what the Apostle saith to a King. *Non enim sine causa gladium portat.* *Ad Rom Cap. 13.* If the Law of God will allow of soe many thousands of innocents to be destroy'd, is a maxim, that toucheth much his Royall Wisdome, and to be destroy'd and sacrificed to augment the estates of men, that were great and rich enough before: can Iustice suffer this? can the mercifull brest of a Clement King endure to see soe many sad spectacles of woes, and miserys without all relief? will not God at long running look downe, and examin these cruell proceedings? It hath been a principall care, and study of some statemen neare the King, to
op-

PROLEGOMENA

oppress and overthrow the Catholicks of Ireland, and at the same tyme to perswade his Majesty, that wee ought to be destroy'd by Iustice and Law.

Theire Malice they have evidenced in their language, and viperous writings. Of this stuff you have enough in the Earle of *Orrery* answer to *Peter Welsh* his letter to the then *Marquis*, now Duke of *Ormond* desiring a just and mercifull regard of the *Reman Catholicks* of Ireland: what could be more rationall then such a demaund? yet *Orrery* must quarrell with the contents of said letter, and beleh out poyson against the whole Nation and their Religion. To this answer *P. W.* replied and solidly confuted *Orrery*: lett the indifferent Reader after deliberation Judge of which side truth, sollid reason, and learning is in the writings of both.

It vexed *Orrery* above all measure that *P. W.* advanced these two propositions. 1. That the worst of the *Irish* Papists were no Regicides, 2. That the
the

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the Irish Papists fought against such men, when England, Scotland, and the Protestants of Ireland deserted the Royall cause.

To the first *Overy* makes this pitti-
full answer. That the Irish Papists are no
Regicides; let it be considered, that the Doc-
trin of *Regicides* is common in Romish Schools,
and the practice in their courts. This is a
false Calamny, tell us *Overy* in what
Romish University or School is this
Doctrin Common? in what Catholick
Court is this practice? you can not tell
us, and therefore you are convinced of
Calumniating Catholick Schools, and
Courts, which is no credit for
you.

In the meane tyme wee demaund
Overy in what School was the Doctrin
had, by which *Crumwell* and the rabble
of bloody Rebels murdered the good
King *Charles the first*, in the School of
Geneve or *Rome*? Speak freely your
minde, and tell us on what side were
you when the King was murdered, of
Crumwells party or the Kings? of *Crum-*

Wells

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wells party you were then, and had you been then in *London* likely (this is the opinion of many) you had been a high man in that bloody jury; and after that *Kings* death noe man desired more (as was generally spoken of you) to King *Cromwell*, and unKing our present soveraigne then you.

To *P. W.* his second proposition you answer thus. *That to touch the annoynting, is virtually to touch the annoynted, take away the regalia, and in effect you take away the King.* Overy all this is true, but what Illation make you of this? who I pray are those that touched the annoyntings, and the annoynted, the Catholicks of *Ireland*; or *Cromwells* party? (whose faithfull Ianniser you have been.) The annoyntings you have touch'd formally, all the *Regalia*, the *Kings Citys*, *Townes*, *Forts*, *Militia*, and for addition to your treason you made open warre against the *Crowne* and *King*, (it was *Cromwell* and you all touched then the annoynted virtually) and here you stayd not, but touch'd the annoynted formally,

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Finally, when you put him to death by an unheard and most bloody solemnity, and as it were by Justice or course of law, an alacinate, that hath contaminated the glory of the English Nation, though the best and most of the Peers and good people of England abhorred it. Your answer to this second proposition you conclude thus. *Had the Devill had leave to touch Jobs person, hee would not have spar'd him, when hee touch'd all that was his.* You say right Oerry, but what say you to this; that you and your Companions after touching all that was the Kings, have touched his sacred person, and Barbarously kill'd him. See and reckon among your selves, what Kinde of Divells you were then, and if you have not gon a stepp farther against your owne King, then the Divell did against Job.

Oerry you might take us for men of short memory, if wee should forgett, how you by a way of rallery said of 34. Catholick Gentlemen Nominees, that were to be restored, (and made account

*** 2

they

P R E F A C E

they should be (soe) to their chief houses, and 1000. Akers of ground, that it was intended by the act, they should be only *Nominees*, *Nomine* restorable, but not *re*. You have play'd the Prophett *Overy* (though you spake in a leering way) for as yet none of them have been restored, (as wee are informed) nor likely shall; yett at that tyme you abused the Kings goodnes and credulity, assuring his Majesty, there was a sufficient stock of reprisalls to satisfy all.

After taking some paines, in reading over the hott (*papering*) contention between the Earl of *Overy*, and Father *Peter Welsh* Frier Minor Lector of Divinity, I found *Overy's* answer to P. W. his letter to the then Marquis now Duke of *Ormond*, to be an Eloquent, Polished, Elaborated piece, but full of Cavills, artifice, fallacies, untruths, and sophistry; all his study and paynes tend to render the Catholicks of *Ireland* odious, and infamous, and their peace of 1648. voyd: (*Rem non bonam facis*

P R E F A C E

Jacis Ovis, ultra vires tuas est negotium) hee shoves in his writings a bitter soule, and a great pride and presumption, (I owe not soe much to his degree as to spare telling him truth, nor want I confidence to defend truth, and my Country, against a person of higher quality then hee is.) Neuer came in my way an Author, that writes of a whole Nation, and their Religion, less Christianly, less nobly, and less truly, and for his paynes hee is worthy of the praise S. *Augustin* gives to such aman, as this: *Ingenium in malo venenum*
in auro. Upon a Bull of *Vrbanus 8.* to the confederate Catholicks of Ireland Anno 1643. he makes a mocking malicious coment. This Bull imports noe more then an exhortation to the Catholicks to free themselves from the oppressions, and grievous Injuries, their fellow subjects the Protestants did them, who had designed to pull them up roote and bransh, (as was evidently made appeare) hee alsoe praised the Catholicks for endeavouring to defend
 *** 3 them.

P R O E P I A C I E

themselves, and their Religion, and
 gave them Indulgences in for just and
 good a quarrell; his Holiness speaks not
 a word in all against the King, nor obe-
 dience due to the King; Richard Be-
 lings esquire Agent to that Pope from the
 confederate Catholicks hath attested,
 that his Holiness commanded him to
 tell his Children the Catholick Con-
 federates, that hee would have them in
 defending themselves, and Religion,
 to continue constantly obedient to
 their King, and after his Holiness sent
 an excellent and pious letter to the su-
 prem Councell of the confederate Ca-
 tholicks, of which I shall speak more
 hereafter. Will not the world rather
 believe his Holiness owne Letters, and
 the Messenger wee sent him, in decla-
 ring his sence in the aforesaid Bull, then
 Orey the Popes enemy? What I pray is
 contained in that Bull, that an honest
 man can reprehend? would Orey have
 the Pope be soe madd, as to forbid
 his Children to defend themselves and
 Religion against him, and his Compa-
 nions?

Good

P R E F A C E

Good God how this man doth abuse this *Popes* pious and good meaning expressed in foresaid *Bull* ; which *Overy* tells the world was a Cherishing of the Catholicks in Rebellion ; as if our taking up armes for our necessary defence of lives ; and Religion against the Protestants our fellow subjects could haue been a rebellion ; as hee would faine perswade his reader ; and that the *Popes* aforesaid *Bull* was a Cherishing of the Catholicks in a Rebellion : to which purpose hee speaks thus. *If the Popes power over the Irish be soe great ; their obedience to the King must be little :* as if the Religion of the Catholicks had an inconsistency with their duty and obedience to the King, which is most false. The *Popes* power over the people is in *spiritualibus* ; the Kings power in *temporalibus* ; and those powers doe wel agree (as is evidently knowne over all the world) in the power of Catholick *Princes* over their subjects ; and in the *Popes* power over the same people ; those powers ; and Juridictions in Catholick

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tymes in England did not Clash, nor
 doe they now in their nature, the Ca-
 tholick people paying their duty to
 both; it is true the *Luminare Ma-*
jus (the Pope) Catholicks venerate more,
 then *Luminare minus* (the King) because
Luminare Majus hath the greater light
 and influence; yet they doe not ther-
 fore omitt to pay due veneration to the
 King. *Orey* brings noe prooffe, or
 sound argument, to prove what hee as-
 sumed, (that the Pope's Bull was sent
 for Cherishing a Rebellion,) but his
 owne authority, which with us hath
 little credit, and will foe with any,
 that shall know his ways and dealings.
 I pray *Orey* to make this reflection,
 whether there have ever been in the
 world more execrable and bloody Re-
 bells then himselfe and Companions,
 who had noe dependence upon the Pope,
 but quite contemned his authority, and
 his person hated. Hee will not (I hope)
 say the Pope Cherish'd their Rebellion.
 The man hath much strained his
 brains in impugning the mentioned
Bull;

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Dull; and as if hee had done a great business, says thus of the Irish Catholics. *If they succeed, heaven and Ireland is theirs; if they succeed not, heaven is theirs.* *Overy* by the quarrell, wee intended to hold what of *Ireland* was ours, against invaders; who can blame us for this? and fighting for Religion, wee had a good claime to heaven; and though wee succeeded not in fighting, our claime to heaven is still good by our faith and good works; this claime all our Enemies, with the Protestant Parliaments of *England*, and *Ireland* are not able to take from us. *Overy* and all of his band, and Combination hath dealt with us as the Divill did with *Iob*; the Divill touch't all that was *Iob's*, except his life; *Overy* and his people have touched all that was ours except our soules, which wee hope in his Divine mercy God will preserve for his owne Worship and glory, soe as wee have still title to say, *heaven is ours*: but hee and his cannot say for themselves, *heaven*

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down, untill they shall change, their Religion into a true faith, doe good worcks, and restore what they haue uniuersally taken from us.

I will here sett downe a few of Orerys propositions, let the reader after perusing them, Iudge of them.

In his answere to P. W. his Letter to the Marquis of Ormond hee calls the Irish Nation a beast, the Country a very pest-house, and the Religion of the Catholicks something that pinns them upon the sleeve of the Pope. Was ever such a diffinition given of Religion? S. Paul

Ad defines faith thus. *Est fides sperandarum*
Hebr. *substantia rerum, argumentum non appa-*
cap. II. *rentium.* The Apostle speaks nothing here of pinning, or of the Popes sleeve. Orery this kind of scoffing rallery in holy things is ignoble, and better becoming Comedians then Counsellors. Wee owe the Pope and his sacred Dignity due obedience, which wee will with Gods blessing Religiously pay all our lives, *fremant, frendant, rumpantur invidia Oreri & mille impij nugatores,* and this obe-

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obedience did neuer take away, obedience due to our King, nor ever will, Who but a *beast* would call a noble and ancient Nation a *beast*? sum will tell him he kicks against the whole Nation, because hee is a *beast*, highly pampered, and fed with honours, lands, and Riches. Did ever any call the faire Country of Ireland a *Pest-house* but this man? why came soe many poore indigent men out of England this age into this *Pesthouse* to make their fortunes? why came his Father thither (likely hee hath heard, in what state, and plight his Father then was) hee found himselfe very well for many yeares in this *Pest-house*.

In his answer to P. W. hee speaks these Godly words. Let it not seem strange or hard, at least to P. W. and his Countrymen, if a continued Series of Covenant-breaches, rapines, Murders, Massacres, Cruelties, perfidies, treasons, and Rebellions, exercised against the Croone, and Protestant Religion, raise jealousies in the hearts of all Iudicious Protestants.

Is not this a pious gloss of a *Genesis*

Pref-

PREFACE

Presbyterian upon a wicked theme? doth
 not hee show the spleen, and rancor of
 a cankered hart, in this high tone, and
 storme of Language against a whole
 Catholick Nation? *Orey* it is a great
 Callumnie, that the body of the con-
 federat Catholicks exercised, Rapins,
 Murthers and those other abomina-
 tions, or acted any thing against King
 and Crowne. To the contrary in their
 oath of *association* you will finde an ex-
 press branch of defending the Crowne,
 King, and Royall Family. Wee are
 not accountable for what Murthers,
 some of the common people at the first
 rising in the North, committed against
 poore Protestants, with the taking
 away of their cattel and goods;
 which wee pitied with all our harts;
 the body of the Catholicks were not,
 as yet com into the quarrell (but
 awhile after were forced to take Arms
 to avoyd their owne Destruction
 which could not be otherwise avoy-
 ded) and since taking Arms they have
 done all a long what the lawes of a
 just

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just warr allow'd. But when you have your selfe commaunded a part of the Parlements Rebelloious Army have you contained your common soldiers from Murthering, and Robbing the innocent common people? wee found the contrary by experience.

Overy Pagina 28. of his answer to P. W. plays the Hypocrite with a great show of holinels. *However* (saith hee) *the once seduced Protestants of Ireland are willing to take shame to themselves, and give glory to God in confessing their guilt such, (though not by causing, yet by complying with the late usurpation, though to a good end) that they redily acknowledg, they owe their lives and estates to his Majesty's grace and Indulgence.* This is humble and dutifull language, and such as should be spoken to a King, but all is spoken to a King coming home with tryumph, and entring, into Ierusalem with *Osanna in excelsis, Benedictus qui venit in Nomine Domine*: But to this Kings Father, a King and the Fountaine of Iustice, as well as the Royall Sonne

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Sonne, sorely afflicted, what were the Salutations, and cry's of *Orery* Companions? *Tolle, tolle, Crucifige*: some men have witt to change their dialect of speaking according to the change of tymes, and fortune, *Orery* is said to be one of these.

I pray you heare the scurrill impudency of this people in tyme of their Rebellion, sending in a derisory manner *Hue and cry* after his Majesty, when they could not light on his Royall person.

*In
Merc.
Brita-
nicus.*

** Bos
in Lin-
gua.*

If any man can bring any tale, or rydings of a wilfull King, who had gon a stray these foure years from his Parliament, with a guilty Conscience, bloody hands, a hart full of brooken vowes, and protestations: if these marches be not sufficient, there is another in the * Mouth, for bitt him speak and you will soone know him: then give notice to *Britanicus*, and you shall be well payd for your paines. God saue the Parliament.

Who may not doubt but these kinde of men are those crept in unawares, who

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(as the Apostle Jude tells us) *despise dominion, and speak evill of dignities:* did not the same Apostle foretell, *that there should be such mockers in the last tyme, whoe should walke after theire owne ungodly Lustes.* *Jude Epist.*

I hope *Overy* will not say the great Rebels, the Irish Catholicks (such hee would haue them be) did ever revile afflicted Majesty in such a scoffing way; truly they did not, but at all tymes, and upon all occations in theire Pulpitts, theire congregations, and publick assemblyes they spake of the King with all veneration, and Compassion.

Now his Majesty coming home in prosperity, those mockers of his Father are all becom purify'd *Musallmans* and speake nothing but *Magnalia* of the King. For all this, there are thousands of good true Protestants, Royallists in *England* that still feare, those new penitents, for abusing Royall Authority (or at least faigne themselves soe to be) would be glad to heare once more
that

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that millitary word *as you were*, and if this shall com about, the King will not have soe dutifull language from them.

That *Overy* says hee and other Protestants complied with the usurpation to a good end, is a strange expression, hee needs explaine himselfe. They invaded all the *regalia*, that is, they took away the Kings *Navy*, Forts, Townes, Militia, and in the end they Murther'd the King himselfe. Does *Overy* call this a good end of complying with the usurpation.

The truth is, *Overy* and his Companions in *Ireland* came home, when they could noe longer stand of; the King may thank Generall *Muncks* ingenious stratagem for theire coming in, theire intention and ways were well knowne. Now the Kings worke being don by *Munck* with all wished success (soe as those in *Ireland* had noe power to hinder it) then *Overy* and the rest thought fitt to cry out *let the King live*; and as hee and his trusty comrades syding
with

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with the usurpation, had government and places of trust and profit (they then all danced to *Crumwells* pype) soe now they court the King returning home, and show themselves great penitents, taking shame to themselves of their guilt, and giving Glory to God. Is not this a great glory to God, to confess a rebellion, they could noe more deny, then wee can deny its day when the Sonne is shining, and scorching the earth. That which much troubles *Orry*, is, that the *Irish Catholicks* doe not acknowledge themselves guilty of a rebellion with him, and give glory to God that way, but they being, not guilty of such rebellion and treason against the Crowne answer with S. Augustine, *Prestat magis innocentem esse quam penitentem.*

Orry ingag'd (as aboue was said) in a horrid rebellion, if hee could make the Catholicks confess themselves to have been Rebels, if this hee could compass, hee would indeed triumph, and say in a leering way: behold the

Irish

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Irish Catholicks Confess they have been rebels as well as wee ; but wee have obtain'd pardon, which was denyed them, and have gott their estates and lands to boot ; let them now walk through out the world like poor and naked rebels.

But of our side some will say, that at the tyme *O'ery* and his people had pardon, and the Catholicks not : *Non erat Rex Iupiter omnibus idem.* And that his Majesty's censure in the case between us was that the Poet speaks of. *Dat veniam corvis, vexat censura columbas.* Certainly his Majesty, in our and your case, *O'ery*, hath not walk't according to *Plato* his excellent rule : *Non infelix, sed malus semper castigandus est, ut fiat melior.* Not the unlucky, but the wicked man, is allways to be Chastysed, that hee may be amended. The Royall Iudgment went quite another way, for the unfortunate *Irish Catholicks* were severly punished, and the wicked *Crumwelian* people have bin pardoned, and rewarded with the estates of the *Irish*

*Plato
legum
2. lib.*

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Catholicks. Kingdoms a broad can hardly believe matters were soe carryed. Likely these people are now contented, having their hearts desire in this world, soe as they may say without feare *Ireland is ours.* But their memory will perish, and themselves, or their posterity will be destroyd by as wicked men as themselves that destroyd us. Salomon sayd well: *The memory of the Prov. just is with praises: and the name of the cap. 10. Impious shall rotte. I will give Overy and his friends a good counsell out of the wise man. Stuppa collecta Synagoga potentium, & consumatio illorum flamma ignis. Eccles. cap. 21. The Sinagog of sinners is as tow gathered together, and their consummation a flame of fire.*

This man for wounding Catholicks makes arrows of all wood, and frequently brings out this expression of the King against them. *Wee doe extreemly detest the odious Rebellion, which the recusants of Ireland have without ground or cullour, raised against us, our Crowne, and Dignity.* Hee further says: *These*

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words of the King were not spoken in a corner but under the great seal, and were worthy to be written with a beame of the sonne. All this is but an exaggeration to render us more odious. But will Overy tell us, with what Beame would hee have the bloody Rebellion of Crumwell, of himselfe and the rest written? if there be any brighter then that of the sonne wee are to seek out for it.

Overy knows well there is noe fouler staine, (except *Heresy* which is a spirituall Rebellion) then that of Rebellion, and therefore leaves noe stone unmov'd to make our warre such: the name is execrable and ignominious, and the marks of reproach inflicted upon Rebels, are full of disgrace. The Civilians speak much of them, as thus.

Rebellis, incurrit, ipso jure, penam mortis.

Rebellis, perdit ipso jure dominium bonorum

Rebellis, potest a quolibet impuné occidi.

Re-

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Rebelli, nec jus reddi debet.

Rebelles, subditi, tanquam pirata & latrones tractari solebant.

Rebellium domus solo aquari debent & sale spargi.

Rebellium legati possunt occidi.

Rebelles perdunt privilegia, & pro mortuis habentur, non habent Civitatum beneficia, non jus aZili, neque servanda est ejs fides.

Rebelles non debent in Iudicium citari, sed celeri vindicta puniri; & Rebellionis factum sufficit absque sententia declarationis.

Seing Rebels are soe odious and execrable persons, Overy is to make in this place a dubble reflection; the first, how infamous and wicked men they have been, whose guilt was a confessed Rebellion; secondly they are for ever to praise the Kings Clemency, who pardoned soe wicked a crime.

The Iudgment of *Civilians*, of Rebels being as above specified noe greater injury can be done to the *Irish Catholicks*, who have beene still Loyall

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to the King, then to tell the world
theire just warre was a Rebel-
lion.

However it imports not much, that
our enemys call us soe, for an Enemys
testimony against another Enemy, is
of small force: my positive denyall of
what hee affirms is a Iustification
good enough; if hee brings not against
mee, *Tabulas*, *testes* and great Evidences,
hee does nothing.

My present subject of writing is not
to Iustify the *Irish* warre of 1641.
which, I heare, is already don by a
learned penn; yet something I will say
for confuting *Overy's* ill affected Iudg-
ment of us and our quarrell.

That a *defensive warre* can be raised
without the consent and Authority of
any Prince is a Common Doctrin of
Divines, Canonistes, and Civilians,
and that it may somtymes extend it
selfe in effect to the nature of an offen-
sive warre. This Doctrin is warranted
by the Law of Nature, (a more bind-
ing law then are the positive law's of
men,

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men, (which if repugne to that of nature are noe law's:) for by this law, aman can defend himselfe against violence with out recurring to the Prince. The Law of God is alsoe for the like defence. *Si effringens vir domum five effodians fuerit inventus, & accepto vulnere mortuus fuerit, percussor non erit reus sanguinis.* Exod. cap. 22. If the thiefe be found breaking up the house or undermining, and receiuing a wound dye, the striker shall not be guilty of blood. By this divine precept, as alsoe by the Law of Nature, it is cleare and evident a private man may kill another in defence of his household goods. *Sed multo magis* (says S. Thomas) *Licetum est defendere propriam vitam, quam propriam domum,* S. 2o. 2e. q. 6. A. 7. That is to say it is much more lawfull for aman to defend his life then his house. Ergo if aman kills another in defence of his owne life, hee shall not be guilty of *Murder*: which case is to be understood, that hee intends not to kill t'other man but in defence of his owne life; and though some hould; the man de-

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sending himselfe may not intend the killing of that other man, but only the preservation of his owne life, yet the more Common opinion is, hee can, and any other thing else that tends, to the preservation of his life.

De
grafys
ex cap.
signifi-
casti,
desce:
36.
M. 35.

The sacred Canons alsoe subscribe to this Doctrin in this Dialect. *Sine principis autoritate per aliquod particulare bellum Licitum est alicui injuriam repelere.* That is: It is lawfull without the authority of the Prince, for any man by a particular warre to repell injuries. If you question by what Authority is such a warre legitimated, answer is given out of the Cannons. *Autoritate Iuris*: which warranteth all men to prosecute their right, and defend themselves; see the Divines.

In 2d.
2c. 7.
40. C
q. 64.
and the
inter-
prisers
of holy
writte
in Rom.
13.

By the Lawes of the Kingdom of Ireland, if a private man kills another *se defendendo*, hee is quitt, because the action is judged lawfull, and yet to Legitemat such an act the Princes Authority interuenes not, the reason is evident, because: *Id licitum est jure naturali*

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turali, Divino, & Civili, & Canonico: by the Law of Nature, Devine, Civill, and Cannon, it is lawfull by force, to repell force. Azor.

3a. part
lib. 2.
cap. 1.

It is here to be obserued that this inculpable defence hath soe large an extent, that it reacheth to the defence not only of every privat mans life, but alsoe of his goods, Chastity, honour, if such things can not be otherways preserved. Soe S. Thomas. Now if such defense is lawfull for privat men, how much more for a Common wealth or Nation? *Bonum enim commune excellentius, universalius ac subendé Divinius est.* Bannez. For that a Common good is more excellent, more universal, and somtymes more Devine then a private good. And if it be lawfull to wage warre upon such inferiour motives, as is the preservation, or recovery of temporall goods, honour and the like, how much more lawfull is it to manage warre upon that supreme motive of defending, and preserving, the Catholick faith, without which there is noe Salvation.

In 2a.
2a. q.
64. a 7.

In 2a.
2a. q.
40. a 1.
dub: 2.
con. 1.

***** 5

This

P R E F A C E.

Mac.
l. 2.
cap. 15. This was the Iudgment the pious and valiant *Machabees* made of the warre they undertook, and nobly persued for their Religion and Laws, which they preferred before their wives and Children, and all temporall things most deare unto them. The *Machabees* being exhorted with the words of *Judas* exceeding good, &c. they resolved to fight and to encounter manfully: because the holy City, and the Temple were in danger. For there was less care for their wives, and Children, and alsoe for their Bretheren, and Kindsmen: but the greatest and principall feare was for the Holiness of the Temple.

How farre a defensive warre may extend, the Schoolmen tell us, and say that by accident, it may be somtymes lawfull for the Common wealth to doe, and offer all such damages and Evill, as may be done and offered in a just offensive warre. *Aliquando* (saith *Bannez*) *contingere potest, ut liceat illis, inferre hostibus omnia illa mala, que possunt in bello justo aggressivo.* It may happen
som-

2a. 2a.
q. 40.
a. 1.
d. 10.
con. 1.

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somtymes, to bee lawfull for those ingaged in a defensive warr, to doe all Evills and Damages which can be offered or don in a just offensive warr. Which happeneth when the agressors are publick Enemys, and when there is noe recourse to the Prince, and that those defending themselves can noe otherwise avoyd the violence offered by the Assailants;

This was truly the case of the confederate Catholicks as will clearly appeare to such as will be pleald to examine it. Moreover the case then stood soe with his Majesty that hee was not able to redress the injuries don us, nor did our Enemys then obey his commaunds, (I mean a little after the warr begunn) but the Parlament, that fell from the King.

For the better and clearer understanding the nature of a defensive warr, those therin ingaged hould not themselves passively, but actively, soe doe the words repell or beat back signify: if the end it be lawfull, then are the necessary means to compasse that
end

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end alsoe lawfull : if the defence of
on's selfe be lawfull, then is the killing
of the invader (without which the
life of the invaded cannot be preserved)
Lawfull, soe as to kill is involed in
the act of defence, and the lawfullness
of the one inferrs the lawfullness of

§§. *ad* the other. *Si vis* (saith the civill
L. A- Law) *fiat persona, tunc licitum est se de-*
quill: L fendere, & defendendo percutere, imo etiam
scien- occidere, si aliter non potest quis evadere
tiam manus ejus. If violence is don to a person, it
§§. *qui* is then lawfull for him to defend himselfe,
cum a- and defending himselfe to strick, and alsoe
liter. to kill, if hee cannot otherwise escape the
hands, of his Enemys. Thus stood the case
with the Irish Catholicks, that they must
have kill'd, or have beene killed. Yea soe
great is the iustice of a defensive warr,
that devines teach, it is lawfull for the
Sonne to defend himselfe against his Father,
the wife against her husband, the servant
against his Master, the subject against his
Superiour, and the vassall against his Prince
or King. Soe Azor : Nemp. *Licitum esse*
P. 3. l. *Filio contra Patrem, uxori contra Mari-*
3. q. 6. *um,*

P R E F A C E.

tum, subdito contra Superiorem, vassallo contra Principem sive Regem se defendere.
 If it be lawfull for the Subject or vassall in a just cause to defend himselfe against the Prince, it must be lawfull to defend himselfe against his fellow subject,

Here I meet with an objection in which our adversaries put great force. The Irish Catholicks (say they) were the first aggressors. The objection is easily answered, as thus, It is a Common Doctrin of the Devines, that it is lawfull to prevent an Evill that can not be otherways avoyded then by preventing it, E. G. I see you take your pistoll in your hand cocking it to shoote at mee, in that case it is lawfull for mee to discharge my pistoll and kill you, otherwise I should be kill'd by you: will any law punish mee for killing you soe, would the Law of God or nature have mee stay my hand untill I am kill'd by you. *Tannerus* a good Devine teacheth soe. *Licetum est etiam praevenire injustum aggressorem, si alia via commode*

P R E F A C E.

q. 6.
n. 7.
de In-
stitia
& In-
re.

*moda defensiones non superat, & is jam ali-
qualiter est in culpa, siue in proposito aggres-
sionis injusta versetur. It is lawfull to pre-
vent an uniuert invader, if there is noe other
way of defence, and that actually the inva-
der is in fault or in a purpose of an uniuert
invader. Becanus doth declare (exa-
mining this question) an aliquando liceat
invasorem pravenire & illum occidere ante-
quam nos actu invadat? hee answers. Licere
in his casibus, primo, si accedat ad invaden-
dum, nec evadere possum, nisi illum preve-
niam: Secundo, si nondum accedat, tamen
instructus sit ad invadendum, nec possum
effugere nisi priveniam. Whether somtyme it
is lawfull for us to prevent the invader, and
kill him, afore he actually invades us? hee
answers that it is, in these cases: first if
hee comes to invade mee, and that I cannot
escape but by preventing; secondly if hee
does not as yet invade mee, but is ready and
prepared for that invader, and that I can-
not avoyd him but by preventing: in this case
if I kill him I doe it me defendendo, and
consequently (though I struck first) I am
the defender, and hee the aggressor. Sotus
Navar*

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Navar Corduba Covar : and many houlds this Doctrin, and Navar gives this example, of a Married man who has a dagger under his pillow, to kill his wife withall, which shee discovering and knowing may prevent by killing her husband, if there is noe other remedy; the reason is, though actually hee has not done the execution, however hee is in a readines to perform it, for which end hee kept her soe boulded up, and inuironed, as shee cannot otherwise escape.

This was truly the case of the confederate Catholicks at the beginning of the warr, they were boulded up in an Island, as that woeman in the Chamber; there was noe doore open for them, then by preventing the Presbyterians bloody designe; if this they had not done, there had beene an end of them all.

Richard Bealings Esquire to Urbanus 83; from the body of the Irish Catholicks, and the Lord Bishop of Fernes, and Sir Nicholas Pluncket sent to Innocentius X. did not tell those Popes they came from
a body

P R E F A C E.

a body of Rebels, but from a people Catholick the King of England's Subjects, and for such they were respected, and vifited by the greatest Princes, and Cardinalls in the City: and foure of the gravest Cardinalls were deputed by Pope Innocentius to heare the two last, as Caponi, Spada, Carassa, and Panfrolli Cardinall Secretari, and the afforfaid Bishop and noble Gentlemen, were esteemed over all the City for good Catholicks, good Subjects, and able men; and with other instructions received commaunds from their Holiness to the people of Ireland, to continue constant in the Catholick Religion, and Loyalty to their King.

Thus much I thought fitt to say by way of digression for Iustifying our warr that it was noe Rebellion, and that this Argument of Overy, the King call'd the warr of the Irish Catholicks a Rebellion, ergo it is a Rebellion doth not hold;

It is true, it is a received maxim, that the King can wrong noe man.

The

P R E F A C E

The reason is, because the King is the Fountain of Justice, and must be supposed not to have a will to wrong or offend any of his people. But there is no maxim that the King may not be informed by Evill men or Counsellors, to the Destruction of his People, which hath been often done by statesmen, and Counsellors, who seek after their owne interest more then the preservation of the people, which is and ought to be the Kings principal care: in this kinde the Lord Justices in *Ireland*, *Perkins* and *Burlese* with a malignant part of the Kings Counsellors in the yeare 1641. informed his Majesty that the Catholicks of *Ireland* without discrimination had entred into a Rebellion, when only some discontented men began a Revolution in the *North*, and those (as was generally spoken) men of small estates, and broken fortunes, the Lords and Gentlemen of the other three Provinces, and all the Catholick townes, and Corporations having not taken arms, untill forced thereunto for

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the

P R E F A C E.

the necessary defence of their estates, and Religion, (as above hath been said.) I doe not heere accuse, or excuse the first rising in the North, but confidently affirme, the nobles, and Catholick Gentlemen in the other three Provinces (and some of those in the North too, that did not joyn with the first Rising in that Province) and all the Catholick Townes, and Corporations, lived in soe happy a state and soe opulent and rich, that they would never abett a Revolution for gaining other mens estates; it is alsoe well knowne, that all those have bin still faithfull to the Crowne, and their Fathers before them, as was well try'd in the warrs of Desmond, Tyrone, and other smaller Revolutions. Thus it happened, that his Majesty grounded his opinion upon the information of fore-said Parsons, Barlows, and a malignant part of the Counsell, corrupt men, (who after fell from the King and adhered to the Kings Enemyes, the Rebellious Parliament.) Those represented the
 211 * * * * *

body

P R E F A C E

body of the *Irish* Catholick Rebels; and the King deceived, and deluded by this information, call'd us Rebels, and our just warr a Rebellion, and to this day wee were not heard to speak for our selves, and being unheard, ought to be reputed innocent. It is to be obserued, that the first flame of the rising in the *North*, had beene soon quenched, had *Parsons* and those of the Councell given a Commission to the *Marquis of Ormond* now Duke, to raise five thousand men, as hee demanded for that effect, with him had gon alonge, the Catholick Nobility and Gentlemen, and soe they had made a speedy work of it: But the plott of those Crooked Ministers of state was to involve all the Catholicks in the Buffiness, and thereby to finde a Gallor of confiscating theire estates.

Oray stays not here, but puffed up with his great Fortune and a gall in Pape tells the world in a superstitious manner, That the birds of the dayre, noe, nor the flies contributed less to

***** 2

his

P R E F A C E.

his Majestys restauration, then the Roman Catholicks in Ireland. Overy this is to much, this great contempt of the Catholicks, coms from a great pride in you, and what you say is very false, for the hartly prayres of the Catholicks (though with steel they could contribute nothing, being then unarmed, and closed up in prisons by you and your Companions,) have more contributed to the Kings restauration then birds and fly's that want reason could.

Are wee bound to suffer this and other great contumiles from a man so lowly discended, as to tell us, *the whole Nation is a beast, our Country a Pest-house, and our Religion something that pinns us upon the Popes sleeve?* Shall wee indure all this from a man that hath bin esteemed one of Cromwells spies, (to be a spy, is an infamous office.) Overy if you are an Englishman (as you would have your selfe to be, and likewise the Duke of Ormond,) it is true the Duke was born in England, and of an English Lady (som say, had hee bin born in
Ireland

PI R O E A P T A C E

Ireland, hee had been kinder to the Nation and favoured them more then hee did upon the last settlement) but his Forefathers have all of them beene borne in *Ireland* about four hundred and sixty years, and the house had the Creation of *Earle* in King *Edward* the third's tyme *anno Domini* 1332. Overy you cannot say soe much for your selfe in the ranck of *Nobility* but be what you will, *English* or *Irish*, I will tell you what an *English* Gentlemen writes of you, (I have my selfe seen the man) disguised under the name of *William Allen*, in a most excellent piece, stiled *killing is noe Murther*, speaking therein of the quality's of a tyrant applying all to *Crumwell*, of the first quality hee speaks thus. In all places they have theire *spyes*, and delators, that is, they haue *Fleetwoods*; theire *Broughalls*, theire *S. Johns*, (besides innumerable small *spyes*) to appeare discontented, and not to side with them; that under that guise, they may gett trust, and make discoveries. Overy in *Crumwells* tyme was Lord *Broughalls*.

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This

P E R O E A F I A C E

This noble man hath used still
 against us, his sword and penn; but the
 latter hath made the deeper wound, if
 men credit his writings; cannot hee
 live contented with a good patrimony,
 his Father provided for him, and a great
 lump of Catholicks lands the King con-
 ferr'd upon him, at once with the place
 of *Lord President* of the faire and goodly
Province of Munster (a dignity his Fa-
 thers Child did little think to obtaine,
 and a reward his perfidy against the
 Crowne did not meritt) cannot all
 these great Honours, Estates, and
 Riches satisfy the man, unless hee see's
 innocent *Mardocheus* hang'd on a high
 gibbet? The goodness of God (wee
 hope) will not allow, what hee desi-
 res, the extirpation of a Nation.

Noble mindes ordinarily esteem the
 place where they, or their parents have
 gain'd a great Fortune and Settlement:
 Overy's Father (it is well knowne)
 from a lowstate came to one of the grea-
 test Estates in the three Kingdoms, hee
 was neither Sword-man, nor Gown-
 man

P R E F A C E

man; nor favoritt in Court, and yet purchased a prodigious estate, came to the Dignity of an Earl, High treasurer, of the Kingdom of Ireland, marcht two of his Daughters, one to great Gervailin Earl of Killdare (first Earl of Ireland,) another to the Lord Barry Viscount of Barrenmore; hee used for his Motto in this his great prosperity, *Gods providence is my inheritance*, a Christian, and modest one, which for all that signified hee had nothing left him by his parents, These things I utter not by way of reproach, for wee are all the Children of Adam, but to minde Overy a little of the low and small nest, in which his Father was hatched, that hee should not bee farr forgett himselfe, as to contemne and trample under foote a whole Nation, wherin are soe many antient and noble Familyes: and let him give mee leave to till him, it is a great and an unwary Impertinency for guilty and contaminated men to reproach the Innocent.

Hee that says much, or displeaseth
 **** * 4 others,

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others, must heare something will displease himselfe, as alsoe hee that goes armed against many, expects many armed against him. In tyme of usurpation those that commaunded were very insolent; it was then indeed men could say of England, what was said of *Athens*: that there only small theeves were hang'd, but the great ones were free, and condemn'd the rest; wee hope it is not now soe in *England*: however *Orery* for one man hath had the good Fortune to escape in all tymes, and on all sides, and to have a good post and place in Every goverment. It is commonly said, that against a mischief, badd parents doe to their Children, there is noe other cure then patience, but *Orery* being noe *Parent*, but an *Enemy* to our Nation, is not to be borne with, and it is more reasonable his owne confusion should be his cure, then our patience. The Catholicks of *Ireland*, look upon him as a great beast makeing a prey of all that's weaker, and really hee hath soe dealt with us, wher-

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wherefore wee may deal with him in the same way according to our strength, and if hee is soe strong and in court soe much favoured as wee may not have him cited to make answer, the court will give us leave to expose his vertues or vices as wee finde them written by others. In what I have writt, I have but done my duty, in strycking him that stryck's my Country, for as *Tertulean* says. *In hostem Patria omnis homo miles est.*

I will here take my leave of Count *Overy*, minding him of what *P. W.* in his little book stiled the *Irish Cullours* foulded, printed at *London Anno Domini 1662.* in pag. 20. therof hee speaks of *Overy* to the *Duke of Ormond* as followeth.

For indeed my Lord hee appears to mee all a long his writings, of the number of those, who see heaven, and all the hopes of the other life, as *Mathematicians* make us behold in a darke Chamber, what soever passeth a broad, through a little Crany, in such a manner, that all things wee see, appeare

***** 5 like

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like shadows and landfkip turned topsie-turvy. Verily, I take this Gentleman to be abused for by himselfe. And that after hee hath stopped up all the windows and accesses to heavenly Ray's, hee hath made a little hole for the Moone, and all the blessings of the other life have seemed very slender to his distrustfull spirits: and that hee hath put on a Resolution to make a Fortune at what price soever, and to build on earth like Cain, after hee hath almost renounced the hopes of heaven. If Overy be such a man as P. W. describes him; if hee hath not a trembling in the head, as old Cain the Murtherer had, hee cannot Chuse but have a trembling and great heavenisse at the hart.

After ending with Overy I finde a nother Kinde of snake in the grasse *latet anguis in herba* full of poyson, this man conceals his name, wherfore I know not (for hee needed not feare to write any thing against the Catholicks, when all things runn against them.) Likely his fancy was to throw the stone, and hide his hand. Hee writt

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writt at London Anno 1664. a Book full of vennime with this title, *Hora Subversiva*. In pag. 83. hee affirmeth that Charles the second is not obliged in the least by any Law of God or man, of warr or Nations to keep any one particle of the Irish Articles made or granted by King Charles his Father in the yeare 1648. to this purpose hee settis downe formally these words in pag. 81. King Charles the second, *May Iure Belli & gentium, & lege rationis, without breach of faith or Articles (nor excepting those of 1648. soe much insisted on, and soe mightily pleaded for by P. W. by that just Law (soe often used, and prescribed by God himselfe) take the lives, and fortunes of all blood-thirsty Popish Rebels, and their confederats, and assorts.*

This Godly man doth not cite in what Code or Book this Law often used and prescribed by God himselfe is to be had, nor can hee, nor doth hee give any other reason or prooffe for his assertion then his owne Authority; which can be of noe vallue with any pious man. I appeal to all the noble-men and
the

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the worthy Protestant People of England if this is not rather the proposition of a *Murderer* then of a Christian Gentleman, This mans Book (*Hera Subeſſiva*) P. W. did learnedly confute in an Appendix hee added to his reply to *Orrerys* answer, and ſoe confounded him, that hee neuer writt word after in his owne defence. I remitt the Reader to what hee ſhall finde in ſaid Appendix of this Matter, and after reading all let him Iudge as hee ſhall finde fitting and reaſonable.

Can wee forget to liſt in the number of our Enemyes the Earle of Clarendon Chancellor of England, (hee deſerves to head the firſt ranck of them) a man of Ruine and Diſtruction, a Peſt to Catholicks, and Ireland. Was not this Clarendon, this bloody and covetous States-
Out of the Narrative of the Earl of Clarendon man heard oft to ſay with a fierce countenance and paſſionat tone, the Irish deſerve to be extirpated, and then hee would after his uſuall manner com out with a great oath, and ſwear they ſhall be extirpated. Good God What a heathniſh Expreſſion is this in Ireland the

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the Mouth of a Christian Statesman, a Chancellor of Engelland. (Is not a Christian King well Counsell'd in having neare him for chiefe Minister of State such a bloody man voyd of all Iustice and mercy.) But did this Atheist (too great an Enemy to Godlinesse can not be a Christian) think that God, that hath appoynted an Angell for the Guard of Every individuall person, Would take noe care to preserve the body of an inuys Nation, but let them all be destroy'd to satisfy the minde and anger of a bloody man.

Clarendon was in this Bussinesse like that Astronomer, or Philosopher, who look't upon the starrs, and fell into a well before his feet: hee had then designed in his owne minde the ruine of the Catholicks of Ireland, and very soon after, hee stole out of England, with a Guilty Conscience and Baggs of Gold in great feare, and left behind him his stately buildings, places of pleasure, great Riches, and the veneration of many that adored this man like an Idoll, (the glory of the man is gon away

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away like smooke and his name rotten, and hated in England) and flying into France, walked over some Provinces of that Kingdome in trembling, like another Cain before any Settlement of himselfe. *Iustum O Domine est Iudicium tuum.* And wee are poore soules as yet living as wee can, and hoping for Gods mercy.

I am here to advertise my Reader of an abominable ingagment agree'd upon in the tyme of usurpation against the Royall Family; the contents will teach you how good friends they were to the King that conceived this ingagment. P. W. hath this oath page 74. of his reply to Orery's answer, and aply tearme it one of the oathes taken by the *Saints themselves*, the *fautors* of *Crummells Tyranny*, and the *wellwishers* of his *Kings-ship*. Which ruuneth thus.

I, A. B. doe hereby declare that I renounce the pretended title of Charles Stuart, and the whole line of late King James, and of every other person pretending to the Government

P R E F A C E.

verment of the Nations of England, Scotland, and Ireland, and the Dominions, and Territorys therunto belonging, and that I will by the grace and assistance of the Almighty, be true and faithfull to this Common Wealth against any King, single Person, and House of Peers, and Every of them, and here unto I subscribe my name.

Can any oath be more horrid, or can any written wickedness ascend higher? and consequently can any mercy be greater then the pardon his Majesty hath granted to the men that hartily took this oath?

This Ingagement was forced upon the Irish Catholics in soe high a Nature, that those who would not take it, were debarred not only from the benefit of law, but alsoe expos'd to an inevitable danger of death, and the Soldiers of Cromwells Army, being commanded by publick Proclamation, to kill Ireland any man they met on the high-way, who carryed not a Certificate about him of having taken that ingagement: Commands which were Cruelly executed on silly Peasants, who

Out of
Clarendons
Settlement
and
Sale of
pag. 8.

P R E F A C E.

out of Ignorance, or want of care, having left their tickets at home, were Barbarously Murdered by the merciless Soul-diers.

Make now a serious reflexion upon said ingagment out of the same Author. It is very remarkable, (saith hee) that they who devised this ingagment, who hastily subscribed, and forced others to take it, shall not be questioned, or held Criminal, and that those, who neuer saw it, before it was administrated to them, who abhor'd it in their hearts, and were forc't to signe it to avoyd a bloody, and violent death, shall be declared nocents and an irrecoverable Sentence of Looſing their estates given against them, and their estates soe forfeited, to be confirm'd on those very persons, who compell'd the proprietors to that forfeiture. *Obſtipeſcite Cali super hoc & porre ejus deſolamini vehementer.*

I defy all the Annalls, and the Histories, of Tartars, Turcks, Scythians, or of what People soever to produce soe horrible an injustice as this, or a more wicked, and Barbarous prank of qua-

P R E F A C E

Knavery, then those our Enemy's have contrived.

King Charles our Sovereign, your Royall Authority in *England* maintains the Peer in his Splendor and Dignity, the Commoner in his birth right and liberty, you protect the weak from the oppression of the mighty, secure the Nobility from the insolence of the people, and by this Equall; and impartiall Justice is indifferently distributed to all the inhabitants of that great and flourishing Realme: And at the same tyme use is made of the same Royall Authority in your Kingdom of *Ireland*, to condemne innocents, before they are heard; to destroy foe many hundred Widdow's and Orphans; to confirme foe many unlawfull usurped possessions; to violate the publick faith, to punish vertue, to countenance vice, to hold loyalty a Crime, and treason worthy of reward.

These are verities not to be doubted of in our days, wee feel them by sore tryall; but after-ages will hardly admitt

them,

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them, and it must be a very difficult matter to perswade those now, that have not been eye-witnesses, that the fact ever happened.

Now things being carried in this nature, let your Majesty seriously consider, of whome shall God take account of our Destruction; of those wicked states-men who abused your Authority; or of your Royall Person, for not bringing those men (after our humble and publick prayres and petitions to your Majesty for redress) to the test and tryall of Iustice for having oppressed us.

Consider great King the prayer of King David to God.

Psal.
71.

*O God give the Iudgment to the King :
And the Iustice to the Sonne of the King.*

Why see King David?

To Iudge (saith David) thy people in Iustice, and thy poore in Iudgment.

The Royall Prophet here gives the reason, wherefore the power of Iudging, and

P R E F A C E

and Sword of Justice is given to a King :
to witt, that hee Judge the people in justice,
and the Poor in Iudgment. Which was
not done ; soe complains, the Widdow's
and Orphans in Ireland perishing in po-
verty and famin, and the world abroad
is in amazement, that this was not
done, Wonders (they say) Were done
after his Majestys restoration, Rebels
made honest men, and honest men made Re-
bells by the Kings Royall pleasure, and all
this brought about, by the cunning and
wickedness of certaine Statsmen, wher-
by the King was cheated, and betrayd,
the innocent People ruin'd and impious
Statsmen enricht and magnify'd. soe that
thee. Poore Catholick People have nothing
left them, but to cry to thee O Lord.

*Tibi devotissimus est pauper Orphano tu eris Psal.
adjutor.* nonis.

*Contere Brachium peccatoris & ma-
ligni.*

To thee is the poor left, to the Or-
phan thou wilt bee a helper.

Break the arme of the sinner and ma-
lignant.

***** a Our

P R E F A C E

Our Eyes and harts O God are turn'd
upon thee, seing men have abandon'd
us; O Lord when will the day come of
our Happines? when shall wee
with thankfullness say to all the
world.

Our Lord hath heard the desire of the
Poore, and Iudged for the People, and the
humble.

Kings are more oblig'd to commise-
rat the calamity's of the afflicted then
privat men, because they are the Fa-
thers of the People: Iob a holy Prince
in the land of Hus (some hold hee was
an absolute King) did this. Heare
him speak King Charles.

Iob. I was an eye to the blinde, and a foot to
cap. 29. the lame.

I was the Father of the Poore;

I brake the Iawes of the wicked man,
and out of his teeth I took away the prey.

This is it the poore Catholicks most
need to have done for them, that the
Royall hand will break the jawes of
wicked men, and take the prey out of
there teeth.

P R E F A C E

1. Job says further.

The care bearing counted mee blessed,
for that I had delivered the poore man
crying out, and the people that had no
helpe.

The blessing of him that was ready to
perish came upon mee, and I comforted the
hart of the Widdow.

There are thousands of these wed-
dows and people crying out, comfort
theire harts for they are perishing,
and let it be done (as God would
have it to be done) by your Majesty,
that the blessings of the poore may
fale upon you as they did upon Job,
and all the blessings of heaven.

But why great King (give mee par-
don for speaking to you) why have
wee, your Catholick subjects of Ire-
land been neglected, even to ruine and
Distruction? what did your Majesty
see in us, that could render us incapa-
ble of the pardon granted to the Re-
bells in generall? if our rising in arms
(which was against our fellow-sub-
jects, for our owne defence, and not

***** 3 against

P R E F A C E.

against the *Crowne*) hath bin Iudged
a Rebellion by your *Royall Father and*
your selfe, I hope you hould us farre
smaller Rebbels then those that made
open warre against the *Crowne* and your
Majestys, and in fine Murther'd your *Fa-*
ther; why then are they pardon'd, [and
wee not? but incase our Revolution
hath bin Iudg'd a Rebellion (and in
case it had bine truly soe) upon the
place made and concluded Anno 1648.
(*The Marquis of Ormond having bin your*
Royall Fathers Commissioner to that Effect.)
Wee had an act of Oblivion from your
Father of blessed Memory for all that had
passed, and after confirmed by your
Majesty: this Act of Oblivion hath wyp't
away the Rebellion, ergo it can not
rise, againe in Iudgment against us, nor
can wee be punished for a Crime already
forgiven: this being soe, why are
wee cast of? why left under a staine
of Rebellion, the true Rebells being
forgiven? why being Innocent doe
wee suffer this contumely? why are
wee stricken downe as dead men by
your

P R E F A C E:

your *Royall Hand*, Lands, Houses, Estates, and all wee had, being conferr'd on men, which have noe right to them, our Enemy's, and one tyme your owne: they pretend noe claime to our estates and livings, noe pack't, stipulation or conveiance: by your Majesty's pleasure only (thats their sole tytle) they hold all, and wee have lost all. By what Law are wee thus treated, and destroy'd, by that of *God, or Nature, or Nations*? all done against us, is against all those Lawes, and against the Law of *England*, to, a good Law, by which noe man is to be deprived of his lands and goods, but by a due course of Law, the benefitt of this Law was denied us.

Wither then shall wee turne, what are wee able to doe for our selves: the Father is not able to helpe the Child, nor the Child the Father, Mothers are weeping over their little ones languishing in want and hunger.

If wee are Innocent, (the *AR* of *Oblivion* hath made us soe, though wee

***** 4

had

P R E F A C E.

had bin guilty before) why are wee cast out of our Houses, despoyl'd of our Lands, and Estates, that our Forefathers have possessed soe many ages? If wee have committed any Crime or treason against the Crowne, your Royall Father, or your selfe, (that was not remitted) it were a greater mercy, to hasten us into the other world, by a short and violent death, then to condemne us to a lingering one, to be consumed, in coldness, hungar, and nakedness, and a shamefull slavery at home and in all the Regions of Europ.

Your Majesty hath been pleased to tell publickly the Peers, and People of England, That wee abroad have followed your Majesty from Kingdom, to Kingdom, and that with all cheerfulness and obedience; that wee received and submitted to your Royall Orders, and took our selves to what service your Majesty directed, at that tyme most convenient, and behooffull to your Majesty, though attended with inconveniences enough to our selves; and your Majesty Iudged this our demeanour very worthy of Protection, In-
sue,

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flice, and favour. Your Kingly Language the 27. Iuly 1660. to the House of Peers touching the Act of indemnity, was this. I hope I need say nothing of Irelande and that they alone shall not want the benefitt of my mercy: they have shew'd much affection to mee a broad, and you will have a care of my honour, and what I have promised to them.

These veritys uttered by your Majesty are owned by our greatest Enemy; for such, and that wee sacrificed our selves and all wee had faithfully, and hartily in your Majestys service.

Let mee demaund here, where then have been *Braghall, Coot, Cloathworthy, and others of that band, those Grandees* your Majesty hath been pleased to honour with great titles: the two first were made *Earls of Orery*, and *Mont-rath* and the last (*Cloathworthy*, that knowne plunderer of the *Queens Chappell*, and *summerfett House* an infamous man) created viscount *Massaren* & where I say againe, have these men

* * * * * 5 been

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been in the dark day of your Calamity, and adversity? what were they then doing?

They were then stiffly struggling against your *Crowne* and person, and Laying about them with maine indeavours, that the *Royall Family of the Stuarts* should never returne to their owne *Dominions*; (to which purpose they contrived the forementioned horrid ingagement.) In those days they stiled your *Majesty* only *Charles Stuart*, to call you King was a treason among them, And what is don in the end?

After all their villanys, contempt of *Royall Family*, open Rebellion and warr against the *Crowne*, and after putting the good King to death: after our fidelity, obedience, and hartty affection to your *Majesty*, and after your owne Kingly Testimonys, and expressions of the same: the matter hath been strangely carried. How?

The knowne Rebels had your *Majestys* pardon, they were magnify'd, had places of trust and profitt in the cam-
mon

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mon wealth, and to boot they carryed away our Houses, Lands, and Estates, by your Majestys Graunt under the great Seal. *O tempora! O mores! O Laceratam Iustitiam!* And what is our loss, and share of this Tragical play, after your Royall promises of all favour and Protection? wee are left naked and desolate, crying to God as those of Jerusalem did destroyed by their Enemys.

Remember O Lord what is fallne unto us, behold and regard our reproach: Our *Jerem?* inheritance is turned to Aliens, and our *Thren?* Houses to strangers. Wee are Pupills with- *cap. 5.* out Fathers, the joy of our hart hath failed, our quire is turned to mourning.

This is our deplorable state: what your Majesty will doe with us, or for us, is only knowne to God and your selfe; and wee are to pray that God will be pleased to incline your hart to such a resolution, as may bring us some comfort, which wee much need; *Cor Regis in manu Domini, quocunque volueris, inclinabit illud.*

Give

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Give freedom great King to a poore Priest, to speak truth to your Majesty; it is noe new thing that good Priests speak to Kings, and God himselfe saith, hee will curse the blessings of those Priests, that will not speak truth, and give glory to his holy Name; And the Prophet *Malachias* tells your Majesty, that regard is to be had of what the Priest says. For the lips of the Priest (saith that
Malac. cap. 2. Prophet) shall keep knowledg, and the Law they shall require out of his Mouth: because hee is the Angell of the Lord of hostes. The truth I presume to speak to you my King with all submission and sincerity is this. That your Majesty hath great cause to feare the heavy Iudgments God for soe many thousands of *Widowes* and *Orphans* perishing for want in the view of the world, by that fatall sentence called the bill of Settlement. *Iob* tells us God hath, and doth
Iob. cap. 12. somtyme punnish Kings. *Balteum Regum dissoluit, & cinget fune renes eorum.* Hee Looseth the Belt of Kings, and girdeth their reynes with a cord.

Hee

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Hee Loosed the Belt from your Fathers side, and girded his Reynes with a cord of sore affliction : and yet hee was esteemed a sober, just, chaste King.

God, is a God of Iustice holding an Iron Rod in his hand stretched over the heads of all Kings, Emperours, and Popes, and tells them. *Potentes, Potenter tormenta patientur.* Ezechias, the holy King, when the Prophet told him hee should dy, turning his face to the Temple said. *Quis est qui sic humiliat sublimes reges terra?* Examen my Sovereigne, and ponderwell the words of that good King, and how hee was frightened, hearing from the Prophet that hee should dy. Dy you must great King, when that shall be God alone knowes, *Et post mortem sequitur Iudicium.* Those men that abused your Authority on Earth will make noe answer for you; your selfe must before that Tribunal, receive (as the meanest of your subjects) according to what you have done in this life. Many men use to speak to Kings.

Omnia

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Omnia placentia. But those will be found in the end flatterers, and false *Prophets*; I speake to your Majesty (as a *Priest* of God should speak,) naked truth, & sic *liberavi animam meam*. Your Majesty will doe well to sitt downe, and deeply Meditate upon this weighty poynt, and theme, of eternall Damnation, or Salvation.

Having exposed to my Sovereigne our calamity's, ruine and miserys, and offered humble prayers, for ease and mercy. I now turne my speech to you my most deare and honourable Countymen, for your sake I have spoken noe way minding redress, for what I my selve have lost, which was something.

If Iustice shall be don you, and cause of joycome from the Kings good pleasure and determination, prays God and the King for that Happines, and pray to God for his long and prosperous Raigne. But if this shall not be done (God permitting things to goe on as they doe, either for punnishing ours, and

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and our Fathers sinns, or for trying our patience in this world.) Let his holy Name be ever blessed : beare patiently your poverty, and you shall finde poverty a great blessing, *S. Iohn Chrysostome* compares it with Martyrdome. *Egestas* (saith the Saint) *bene tollerata facit Martirium*. I doe not think there can hardly be any found in the world, that have come to a greater distress, and poverty, then that you endure, suffer all willingly for God's sake and you are sure of a Crowne : minde often that excellent sentence of *S. Augustin*. *Saculi homines, infeliciter felices sunt, Martyres autem feliciter infelices erant*. The men of this world, are unhappily happy, but the Martyrs have been happily unhappy.

This is your case, or very like it, soe as in your nakedness, you are happier, then those that have all that was yours, living in pleasures, and plenty, Let this alsoe be some comfort to you, that you have but lost, those things you could not long hold, nor shall the present possessors long enjoy them.

Though

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Though they think their fortunes in that *Land* surely settled, they are but Pilgrims in the way as you are, and must part as you shall (and with more grief, and feare, for having more then you have) and then they shall know and feel Gods Iudgment for what they have done to you.

In all your afflictions, I shall pray and conjure you, to demean your selves like good Christians, paying faithfully to God his due, and to the King his; to the King Fidelity and Obedience in *Civilibus*, and that for Conscience sake; to God Veneration and highest Worship, which can not be performed without professing a true Religion, the same you are of: wherefore let not wordly preferments, or commodity's, that men can conferr on you; nor punishments they can inflict, shake your Religion, but hould the same constantly in all tempests and stormes, for of it depends eternall salvation.

And to speak at the present tyme
of

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Of your great afflictions, imitate I pray you, the three Israelites cast into the Furnace of Babilon, and you shall finde; as they did, an Angell to comfort you. They in the fyre blessed the name of God, when Azarias standing in the flame said:

Blessed art thou O Lord, thy God of our Fathers, and laudable and glorious is thy Name for ever, because thou Dost
art just in all things which thou hast cap. 3.
don to us, and all thy works are true and thy ways righteous, and thy Iudgements true, for we have sinned, and done unjustly, revolting from thee, and and now wee follow in all our harms, and feare thee, and seek thy face, confound us not, but doe with us according thy meekness, and according to the multitude of thy mercy deliver us in thy mercies, and give glory to thy name O Lord.

None of you have suffered soe much as innocent Iob; see him before your Eyes; invironed with the messengers of all his disasters. Out

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of them said to him. The *Sabeans*
 ooke away the *Oxes* and *Asses*, and
 kill'd thy servants. A nother said,
 a fyre from heaven struck thy sheep,
 and thy servants, and consum'd them
 all. The third; The *Chaldeans* made
 three troupes and invaded the *Cam-*
mels. The last told him. A ve-
 hement winde came from the Coun-
 try of the desert, and shook the foure
 Corners of the House, wherin thy
 Children were feasting, and fal-
 ling oppressed them, and they are
 all dead. Iob hearing all this sad
 newes, blamed not the *Sabeans*, *Chal-*
deans, fire from heaven, or winde
 coming from the Country of the *De-*
sert, nor did soe much as mention
 them.

But hee rose up, and falling on the
 ground adored, and said, Naked I came
 out of my Mothers Wombe, and naked
 shall I returne thither. Our Lord gave,
 our Lord hath taken away, as it pleased
 our Lord, for it is done, the name of our
 Lord be blessed. Bless you likewise the
 the

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the name of our Lord for all that hath befallen you, offering all up purely to his holy will.

One thing my honoured deare Country-men I seriously commend to your pious Considerations, the ensuing weighty golden sentence of s. Cyprian.

Deum unus est, (saith hee) Christum s. Cyprianus est, & una Ecclesia, & Cathedra priamus una, supra Petrum Domini vocis fundata: aliud Altare constitui, aut sacerdotium novum fieri prater unum Altare, & unum Sacerdotium, non potest. Quisquis alibi collegerit, spargit. Aliud alterum est, impium est, sacrilegum est, quodcumque humano favore instituitur, ut dispositio Divina violatur. Let the words of this most holy Bishop and Martyre goe to the hart of every one of you.

This one God hath created you.
This one Christ hath redeemed you.
This one Church hath baptized you,
and imbued you with the Elements
of faith, and Christian Rules of

***** 2 living

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living well : This one and holy
 Chaire (of Peter) hath governed
 you , and all the Christian world
 in verity , and sanctity all along
 from the Apostles tyme. There is
 but one Altar , and one Priesthood
 (and this only in the Roman Catholick
 Church :) hee that gathereth out of
 this congregation , disperseth. This
 Church only hath the keyes of hea-
 ven , and true Commission to save
 soules ; any power on Earth ; that
 seeks to pull downe this Altar , to
 Abolish this Priesthood , to destroy
 this Church , is Impious , Adulterous,
 Prophane , and Sacrilegious. The
 holy Doctour gives another Devine
 Counsell to his people. *Nemo vos fra-*
gret error a Domini viis facias ; Nemo
filios Ecclesie de Ecclesia tollat ; pereant sibi
soli qui petire voluerint. That is to say,
 let noe man bring you into error
 from the pathes of our Lord ; let
 none take out of the Church , Chil-
 dren of the Church , those that have
 a minde to perrish and be lost , let
 them

PREPARATION

them be left alone. Let Egan (a lost
dissolute Eyer that latly fell) and
this Sall, and all such prophane men,
that will not remaine in Gods House,
let them perrish alone, seeing they
will haue it soe: doe not you fol-
low theire evill example, Impiety
and maddness, but wisely stay with-
in the Ribbs of the Ark, the holy
Roman Catholick Church (*Ad quam*
(*teste Cypriano*) *perfidia non habet ac-*
cessum, And out of which great Au-
gustin assures us there is noe hopes
of salvation :) And be constantly,
and Religiously obedient to the A-
postolick See, and to the man,
that stands upon the Rock Clement
the X. conspicuous for his Zeal
and Piety, on earth the prime
Lord of the House of God, with
full power to guide and governe
all soules in the way of salva-
tion,

Praying God of his infinit
goodness to graunt you in your
great afflictions fortitude; pati-
ence,

***** 3



THE FAITHFUL

and comfort : to his holy
Protection I commend hartely you
and my selfe, this 23th. Decem-
ber, 1674

let me not perish alone : I know
will, have it so : do not you fol-
low these evil example, I pray
And therefore, but wisely they will



and his holy
the X. couple
and Piety :
Lord of the House of God : with
full power to guide and govern
and lowest in the way of life

Praying God of his infinite
goodness to grant you in your
and I am your humble servant

CHAP.



